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Contributors and Correspondents.

ENGLAND.

CRISIS IN THE CHURCH OF ENGLAND—MEETING OF NATIONAL CLUB AT WHITEHALL, LONDON—EARL OF SHAFTESBURY IN THE CHAIR—LIKELY RESULTS.

Recently a conference was held in the rooms of the National Club, Whitehall, which may prove of importance to the future, and is at any rate of interest for all who are not indifferent to the critical state of the Church of England, and of Protestantism in the country. I had received an invitation from a friend, and was anxious to be present. As the hour approached (noon) I found myself a couple of miles east of the place, with but a few minutes left, and unwilling to incur the cost of a "chansom," and too far from any underground station, but within easy reach of the "Old Swan wharf," at London Bridge, where an express boat leaves for Westminster every quarter of an hour. There are others there for all points up and down, "floating omnibuses," as they are aptly called, but this long, arrow-shaped express is the best, as it only stops once by the way—all fares one penny—a marvel of cheapness. Its living freight streams in, and exactly as St. Paul's sounds the quarter, it is off like an arrow, with what seems most unnatural, a strong current to help it up the river—the tide. Bridge after bridge is passed with funnel dipped, some of them laden with rushing railway trains, some with the varied crowd of a London street. For half a minute we touch at Hungerford, in the midst of the splendid wall of granite known as the Thames embankment; and at the farther end of it reach Westminster stairs, with time enough left to reach the place of meeting before "twelve" is announced by "big Ben" in the Victoria tower, and by hundreds of church clocks all over the city. The National Club is a great resort for Protestants of all sections, and hence the appropriate scene of such a meeting. The company number about a hundred, and are largely laymen and clergy of the Established Church, with a good many Presbyterians, and a few from the other Non-conformist bodies, assembled to consider, and for the most part favorable to, the following propositions, contained in the circular of invitation:—

1. That it would be a National misfortune if the Church of England should become the means of restoring Roman Catholicism in the country.

2. That Nonconformists as well as Churchmen have the right to insist that the Church of England, while it exists as an Establishment, shall exist only as a Protestant Institution.

3. That as the legal position of the Church of England rests upon the Acts of Uniformity, passed in the era of civil and religious strife more than two centuries ago, it is essential that these Acts should be modified.

4. That a wise and judicious Revision of the Formularies of the Church of England as fixed by the Acts of Uniformity is chiefly needed in order to take away the alleged support which Ritualism finds in those Formularies, and to promote more friendly relations with those Non-Episcopal Bodies which accept the great leading doctrines of the Protestant Reformation.

5. That some common action is desirable, in order to bring public opinion to bear upon the Legislature for the accomplishment of these objects.

The Earl of Shaftesbury is called to the chair—a man who needs no introduction to your readers. He is still fresh and vigorous, unshaken by the weight of three-score years of constant religious and philanthropic activity. Rev. Mr. Sereno (Ch. Eng.) opens the meeting by prayer, and Rev. Mr. Bligh (Ch. Eng.) and Dr. Donald Fraser (Eng. Pres.) are in turn, as leaders in the matter, called upon to explain the object of the meeting. Their speeches are very much an amplification and enforcement of the above propositions, the one from a liberal, evangelic Churchman's point of view, the other from a liberal Nonconformist's. Rev. Carr Glyn (Ch. Eng.) followed, urging action in defence of the Church. Next came Rev. William Arthur, the well-known Wesleyan minister, author of the "Tongue of Fire"—a plain little man, but evidently with a clear head and much latent power. He spoke of the manner in which the other Churches, as well as the Established, were affected by Ritualism, and, though he had no right to speak for Methodism, he, and he thought, many others, would be willing to join in united action in favor of undenominational scriptural education. Here he was checked, as not being to the point, and sat down. Rev. Mr. Sereno (Ch. Eng.) earnestly hoped their Nonconformist brethren would take the lead in this work of further reformation, and others spoke in similar strain, but were plainly told that except they were prepared to incur the responsibility them-

selves, they need not look for much aid or sympathy from without. Rev. Mr. Russell (Ind. L.) was particularly plain and emphatic upon that point, and thought that it was owing much to such language that he was almost the only representative of his body present. Lord Ebury complained sorely that any body of religious men, seeing the danger of the Church of England so plainly, should refuse to come to their help. Rev. G. Jones, of Lady Huntingdon's connection, spoke favorably of the movement. Rev. Capel Molyneux, whose bold secession from the Establishment, on account of the Bannet judgment, has been so highly praised and blamed, declared himself still a Churchman, and strongly in favor of the high reform, including revision of the prayer book. As to what was to be done, Dr. Davis, of the Tract society, deprecated the formation of another association, and, at Lord Ebury's suggestion, a large committee was nominated, consisting of most of those who had spoken, and others, to form a sort of vigilance committee, to watch the action of existing associations, of Parliament, &c., and to take such steps as they might find desirable for arousing the country and inducing all sections of the Christian Church to join them in warding off danger and securing thorough reformation. Rev. Clement Laird (Ch. Eng.), Dr. Fry, and Earl Shaftesbury, spoke strongly in favor of such action. Messrs. Morley, M.P., and Holt, M.P., were generally favorable, but non-committal.

Finally, propositions 2, 4, and 5, were declared unanimously to be the adopted resolutions of the meeting, and it was dismissed with brief prayer.

As to the results likely to follow, it is impossible to speak, though at present they do not seem promising, mainly from the want of reliable leaders among the Evangelical party. This seems the natural consequence of the want of self-government. Of organizations, such as they are, they already have more than enough, such as the older Church Association, mainly devoted to defence, and the new-born Church Reform Association, which both differ from the present movement in refusing to leave the question of disestablishment an open one. But the necessity of doing this, and perhaps eventually, in case of failure in reform, coming to accept disestablishment as inevitable and necessary, has evidently become the mind of Lord Shaftesbury and a considerable party who think and act with him. It is doubtful, however, if their astonishing liberality shown to the Nonconformists will win over many who are now favorable to disestablishment. It may delay the movement, but if it secure reform and the expulsion of the Ritualists, surely every good Protestant must rejoice.

CANADIAN ABROAD.

THE REV. DR. CUMMING, LONDON

The Rev. John Cumming, D. D., Minister of the Scotch Church, Crown Court, Covent Garden, London, as a preacher enjoys with the "wide, wide world," which annually flows to the great metropolis, a reputation second only to that of Spurgeon, and with a certain class, those who admire severe beauty of style, thought and manner, a reputation even superior to his. And this position he has now held for well-nigh forty years. Many new favorites have come and gone in the interval; yet he has sustained himself in the midst of the decay of time. Men get tired of praising orators, and demand fresh sources of sensation—just as the Athenians grew tired of hearing Aristides always called "the just"; but the same tongue that carried popular audiences captive more than a generation ago, and the same logical acuteness that effectually demolished Mr. French, the able and learned champion of Romanism, at Hammersmith, in 1838, still speaks, in accents of classic elegance and beauty, to the multitudes that every Sunday thread their way past Covent Garden Theatre, through narrow streets until they reach Crown Court. Though well advanced in life he looked, twelve years ago, in an excellent state of preservation, his locks being only very slightly tinged with grey. His dark hair and black piercing eye, looking out beneath heavy brows, and classical face, ever which the shadow of no inward emotions seems ever to pass, give one the idea of a stern Roman of the days of Brutus and Antony, rather than of an adventurous son of the North. The immobility of his countenance, indeed, detracts from the power which he exercises over his hearers; but one easily forgets all about the man the moment he opens those compressed lips of his which indicate the resolute-ness of his character, and has begun to pour forth a copious stream of the finest eloquence, easy, graceful, and sparkling with the most elegant figures. In the days even of Homer

he would probably have been honored with the epithet of the silver-tongued orator; and though his style and manner are better adapted to the latitude of London than Glasgow or his native Aberdeen, where more warmth of delivery is desiderated, yet the readiness of his wit, the exuberance of his fancy, and the depth of his erudition, set off by a brilliant imagination, and extraordinary power of extemporaneous speech, would have placed him on the highest pinnacle of fame, even in countries where the severest models of eloquence are known and appreciated. Of all his achievements, and of the vast number of works he has sent from the press, the splendid exhibition of learning, genius, patience, readiness, and subtlety in debate, he made in the Hammersmith discussion, is that by which he will undoubtedly be best known and most distinguished in future ages. It is not a little singular, that those very mistakes which he has committed in later years, and which have unquestionably injured his former reputation, were of a nature very similar to those which nearly forty years ago he condemned in another. On the occasion of the death of Edward Irving, Dr. Cumming preached a funeral sermon and deplored the erratic course of the latter days of his distinguished departed friend, attributing all Irving's errors to the minute study of prophecy; and yet he has lived to find himself drifting on the same sea, and made a butt for the sarcasm of witty newspaper correspondents, for the foolhardiness he has so frequently displayed in assigning a definite period to the present dispensation of the world. One would think he ought by this time to find his occupation as an interpreter of prophecy gone; seeing that his predictions have been in so many instances falsified. But even in this connection it may safely be averred that he has done good service to the cause of truth. He has contributed largely to direct the thoughts of the religious world to apocalyptic literature by popularizing the works of Elliott and others. Indeed this is the chief office he has performed in relation to the literature of both the Apocalypse and the Romish Controversy. He is an admirable compiler; but I do not know that he has thrown any new light on either topic. Even this, however, is something to have accomplished—to have thrown the results of other men's researches into a form which the public could understand and could greedily devour. It was characteristic of him that when Pope Pius IX. summoned the recent Ecumenical Council, he sent a challenge to His Holiness and thirteen theologians belonging to the Papacy to discuss with him the points at variance between Protestants and Romanists, demanding to be heard in the Vatican. An anecdote is told illustrative of the presence of mind which he evinces on all occasions. Once lecturing on some topic in the City Hall of Glasgow, at the close of his address he invited any criticism of his lecture which any one present was disposed to offer. A gentleman in a distant corner of the room got up and made some hostile remarks. When he was done Mr. Cumming arose and spoke a few words in reply, always referring to his critic as the "gentleman in the corner." He repeated this so often that the whole audience became convulsed with laughter; until at last the gentleman grew angry at being made the subject of a pun, and interrupted him by shouting out, "I am not in the corner, Sir." The imperturbable Doctor went on answering his remarks, but after this referred to him as "the gentleman who is not in the corner," until amid laughter and applause, the gentleman subsided, discomfited into a corner.

Montreal, Aug. 20, 1873.

MISSION AT THUNDER BAY AND PRINCE ARTHUR'S LANDING.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—Before I left Toronto, I promised to send you, from this place, a short account of its condition and prospects in a missionary point of view. For different reasons I have deferred until now.

The letter from your correspondent at Silver Islet, in last week's issue, has already given your readers some idea of the physical appearance of the district, and the nature of a missionary's work here. Prince Arthur's Landing is beautifully situated on the west side of Thunder Bay, and has already a population of six or seven hundred. Facing the town on the east side of the Bay, is Thunder Cape Mountain, distant 18 miles and 1,350 feet high. The view of the Bay, this mountain, and beyond it to the right as far as Isle Royal, from the rising ground behind the Landing, is, on some evenings as the sun goes down, extremely grand.

The progress the town has made since its commencement has been very good, but at the same time it is evident to every one who has any knowledge of the district, that the future growth of the place depends

on the success of the mining operations, or that the eastern terminus of the section of the Pacific Railway from Lake Superior to Manitoba be at this place. If the hopes regarding these prove groundless, the town will not be much larger than it is.

Already there are two church edifices here, an Episcopal church and a Wesleyan Methodist. Both have resident clergymen. Although as yet our people have no church building, they have secured two valuable lots for church purposes, and will, no doubt, build as soon as it is definitely settled that the railway is to be located here. The present delay of our people is only another instance of the proverbial prudence of Scotchmen.

Through the kindness and liberality of the resident Methodist clergyman, Rev. Mr. Inland, we have the use of their church on Sabbath mornings. Our congregation is about as large as either of the others, the attendance ranging from sixty to one hundred; in the afternoon I preach at Fort William, about four miles distant, to from twenty-five to thirty.

I am glad the Home Mission Committee has resolved to send an ordained missionary here for a term of years. This is just what these stations require, and had it been done three years ago, to-day we would have a church and a congregation much larger than it is. The Convener's visit to these Lake Superior stations, on his way to Manitoba, has given him a true estimate of their importance, and the manner in which they should be dealt with. Taking the good of the whole into account, I can hardly coincide with the suggestion of your Silver Islet correspondent, viz: that settled pastors might leave their own charges in the care of students, and occupy mission stations for a season. Though some ministers might enjoy such an interchange for a time, and perhaps find their congregations willing to acquiesce, and though the stations occupied by them might be much benefited during their stay, yet we must not forget the fact, that it is the frequent changing, and often occurring and long vacancies between, that ruin our mission stations.

For the information of any who may be disposed to tender their services to the Committee for these stations, permit me to add, that none whose energy and other qualifications and circumstances fit them for these stations should be deterred through fear of the severity of the winter. It is the testimony of all who have passed a winter on this north shore, that that season of the year is so delightful. True it is very cold and frosty, but then the sky is often clear for weeks together. There are no thaws during the winter months, and as a rule the snow is not much over two feet deep; people here prepare themselves for steady, dry, cold weather, and find it in reality enjoyable. To this the writer can testify from his own experience.

Again, the winter is by far the best season for mission work. During the summer a great many of the men are away exploring, or at the different stations along the Dawson road. There is also in summer a great deal of excitement consequent on the influx of visitors and tourists. Of course many of these attend church, but they are also often the cause of those with whom they are staying being absent. In winter a missionary would not have to encounter any of these difficulties.

From the liberal manner in which the Home Mission Committee is prepared to deal with Missionaries in this region, and the prospects of usefulness in the Master's service which lie before those who are in a position to offer themselves, there should be no difficulty in having them all efficiently supplied. The writer, from a personal experience of the climate of the Lake Superior region, both in summer and in winter, and a knowledge of the people at least as extensive as that of any other of our missionaries, would have no hesitation in tendering his services, were he in a position to do so. As he is not, he thus desires to make the nature of the field and the prospects of doing good therein known to those who are.

Yours truly,
D. McK.

Prince Arthur's Landing,
August 15, 1873.

MISSION IN NORTH LUTHER.

Editor BRITISH AMERICAN PRESBYTERIAN.

Sir,—You say that you are always glad to hear from the different mission fields. I had intended writing you about this one some time back. There are two stations here at present, with an attendance at the services of over fifty and sixty respectively. The work has been carried on here for some years now with such good success that we have about sixty on the roll of membership, with a good prospect of increase. Presbyterianism is the prevailing element here, and if a settled pastor were laboring among the people, giving a permanent centre round which to collect, we would soon have a strong cause. The great trouble has been the loss of crops by summer frosts, which have sometimes completely destroyed in a night the hopes of the farmer. Yet the good people have remained attached to their places, hoping that, as the country was cleared up, that scourge would leave them. This year the crops have a splendid appearance, sometimes a cold night has given us cause to fear, but though a slight frost was visible in the morning, yet Providence has mercifully guarded the hopes of the people. At only one of the stations did we have a church, but owing to bush fires we have been deprived of this, and we now hold service in the Methodist Church, which they have kindly lent to us. The question of the erection of another is now before the people, and we hope will soon be proceeded with. The Gospel Presbytery, within whose bounds the stations

are, have taken up our case and are showing their sympathy by taking up collections in all churches within the bounds. I send you an account of what South Luther has done for us. This station was formerly connected with us, but was separated some years ago, and is now under the pastoral care of Rev. D. D. McLennan. The sympathy shown from them is especially grateful and gives us courage to hope that soon we may have a pastor settled over us and be able to help others in misfortune. Their contribution is (\$10) sixteen dollars, viz:

Waldemar,	\$4 31
(Little Toronto) Luther Village,	5 00
South Luther,	6 00
Jennet Ann Marshall McLennan,	69
	\$16 00

I may send you further information at some future time about the stations here if acceptable. For the present farewell.

Yours truly,
A. M. H.
Student Missionary.

North Luther,
Aug. 20, 1873.

TOTAL ABSTINENCE IN THE CHURCH.

Editor BRITISH AMERICAN PRESBYTERIAN.

Sir,—I am pleased to see the question of Total Abstinence as a term of church fellowship coming up for discussion in your columns. I am a total abstainer of more than thirty years standing, and look upon myself as a rather rigid and extreme member of that fraternity. But I will frankly say that I have not yet seen my way to insisting upon Total Abstinence being made a term of communion, nor am I able to find ground in the Word of God to warrant me in excluding from the Lord's table those who do not in all things think along with me in this point. I believe those who are not total abstainers are grievously wrong, and are doing wrong by the position they assume. But at the same time I feel it would be a violation of all charity and good feeling to unchurch, and as far as my expression of opinion goes, to unchristianize many at whose feet I should only be too glad to sit and learn the religion of the cross both in its theory and practice. I have long settled in my own mind that the makers and vendors of intoxicating liquors as an ordinary beverage ought not to be found within the pale of the Christian church. Their occupation is, in my mind, manifestly unlawful in the sight of God. They are living on the vices of the community and have a direct primary interest in stimulating those vices. And yet I feel as if I were somewhat involved in a logical difficulty in making it sinful to sell and not necessarily sinful to purchase. I feel there is a difference in the two cases, but if Mr. Straith or any other friend will satisfy my mind with Scripture arguments that all who are not total abstainers in theory and practice should be put out of the church, I shall be obliged to him. I have been seeking such proofs for the last quarter of a century and have not found them yet.

I am, yours truly,
AN ABSTAINER.

A CORRECTION.

Editor BRITISH AMERICAN PRESBYTERIAN.

Sir,—I am sorry that your correspondent out "N." has quite misunderstood my last article. He says Mr. Straith would also make total abstinence a term of communion. If he will look over my last letter he will find that I object to that, and "join the Professor in denouncing to make total abstinence, as commonly defined, a term of communion." To make it a law binding on members of the church, under penalty of expulsion, is one thing. To affirm that it is antagonistic—a short cut to a quagmire, no one knows how deep—is quite another. It is to the latter that I object. In certain circumstances it is our duty not only "to drink no wine nor strong drink," but even to "eat no flesh while the world standeth," yet no one would propose that our communicants should be forbidden to eat flesh. The laws that must govern our personal conduct as disciples of Christ, and the standards to be enjoined as terms of Christian fellowship, are not co-extensive. I may be in duty bound to pursue a line of conduct which the church has no right to enforce, but that conduct must not be antisciptural.

J. STRAITH.

P.S.—Typographical error. "Aged country" should have been "age and country."
August 28, 1873.

Among the Waldenses of Italy, Sunday-schools are held at 5 o'clock in the morning, as the scholars are obliged to spend the day in the mountains watching cattle.

The Free Church and Established Church are again to unite in maintaining the Presbyterian service in Rome during the approaching winter, and there is some hope that an American minister also may be got to take part.

Emmanuel Church, Tebbesley, England, the new organization under the charge of the Rev. H. E. Von Strauss, who up to this time has served a Baptist Church at Worcester, as pastor, has sent out for those who wish their children to be chastened, and a baptistery, for those who wish to be submerged.

The Rev. Charles H. Spurgeon is said to be showing the signs of his great labors upon his "Tongue of Fire," says Professor Hitchcock of Chicago, "preaching was almost entirely given up as singing to a bird." To "electify" convicts and persuade audient, is a labor of love. Now, every Sabbath's efforts cost him forty-eight hours' Sabbath.

Pastor and People.

COMMON MISTAKES ABOUT MINISTERS.

BY REV. J. S. BAKER, D.D., LONDON.

1. It is a common mistake to suppose that ministers are always at liberty to converse with anybody who may call upon them. In my first pastoral settlement, an old lady with a small competence and to me, "I have nothing to do, so I shall often call upon you." Truly, my punishment was more than I could bear! It did not occur to the old lady that probably I might have something to do. How would a banker, a surgeon, or an architect, have received such a proposition? Yet a minister, especially a young minister, has to appear pleased that anybody should be so well-disposed towards him! The mischief in his case is that most of his working hours are spent in his own house; hence unreflecting people soon come to suppose that when a man is at home he is of course prepared to receive his friends. The fact is that the minister is not at home, in the sense usually attached to these words; he is in the study; he is at work; and he ought to be no more interrupted than if he were in the bank or in the surgery. We learn, through sheer exasperation, to give short answers to persons who propose to occupy our time.

A sleek and rubicund man said to me in a very cheerful tone, "When can I have an hour with you?" "Never," said I, less cheerfully. Think of a man asking for a whole hour! He had better have asked for a ten pound note, for though the answer would have been just the same, one's estimate of his judgment would have been more favorable. "Then," said he, "when can I see you?" "This instant," I replied. Of course the man had nothing to say. It was easy to see that there was nothing in him, and therefore it was very probable nothing could come out of him. Never turn a deaf ear to sorrow, or give a careless answer to earnest inquiry, but shut the door very sharply upon all gossips and drones.

2. It is a common mistake to suppose the pastoral work can only be done through the medium of domestic visitation. We often hear such words as these; "Our minister is an excellent preacher, but he is no pastor." Stop! What do you mean by being an excellent preacher? Please to understand that there is such a thing as pastoral preaching, as well as pastoral visitation. If your minister preach merely beautiful sentiments, in beautiful sentences; if he palaver about orbs and pearls, meandering streams and crystal battlements; then truly he is neither a preacher nor a pastor; on the other hand, if your minister grapple with the main difficulties of life, if he breathe the consolations of Christ into hearts that are drained by grief, if he speak immediately to your engagements, your disappointments, your hopes and your fears, then, truly, though he never cross your threshold, he is a pastor after Christ's own heart. Very few men are qualified to undertake the domestic pastorate. It requires faithfulness keener than the sharpest sword, to speak of personal or family sins, and a judgment not surpassed even by Solomon's to apply Christian precepts and denounce Christian judgments, so as to do good without spoiling it by bitterness or conceit. Some men are manifestly called of God to minister in holy things within the household circle; they can speak with prudence so considerate and with tenderness so healing that their service becomes invaluable to the church. There are other men who are as manifestly called of God to preach to crowds, and to direct the thinking and the energy of whole congregations; they cannot visit; they cannot speak to individuals; they are mighty men in the presence of a throng, but timid and silent in private. Do you undervalue an express train because it does not set you down at your own door? Do you speak slightly of the public clock because you cannot carry it in your pocket? Every man must keep to his own order; within his own sphere he may be unequalled, yet just outside of it he may be but a shorn Samson.

3. It is a common mistake to suppose that, because a minister does not succeed in one position, it is impossible that he can succeed in another. It has been practically shown in many instances that there is all the difference in the world between being called to the ministry and being suited to one particular pulpit. In one place Jesus Christ himself could do no mighty work, because of the unbelief of the people. Questions of culture, of physical ability, of surrounding competition, of precedence in the pastorate, and many others, have to be taken into account in wisely judging the call of one man to a given charge. Some men can succeed in almost any place for a little while, but they must take care to time their departure to a meeting. To whatever denomination they may belong they are emphatically "travelling preachers." They see a little way into truth very clearly, and when they have described that little sufficiently, they must move on to describe it elsewhere.

Other men are teachers. They have wide liberty in the great fields of truth, and that liberty they use throughout a lifetime for the advantage of one city, and, through that city, for the advantage of the country or the world. Both classes of men may be divinely called to the ministry with equal distinctness, and therefore no word of unkind criticism should pass between them. I am more and more assured that every man, in the long run, just about the same, has his own influence, and the dignity which he ought to have. In the long run, mind makes itself felt, and some men have to do before they can feel all the influence that belongs to them, so that they live more truly in a spiritual resurrection than they ever lived in the body. So completely is this the case, that, in such men, it may well seem that death is not their last enemy, but their first friend.

4. It is a common mistake to suppose that preaching is the easiest work in the world. It seems easy, does it not? Only to talk? The most conclusive answer I can make to any man who tells me that it is easy to preach, is to ask him to preach

for me. It seems very easy to play the organ, does it not? Try it, and the audience will laugh in a fright! The fact is, that preaching is but the result of a process which can never be explained. Where the preacher is an honest steward, his sermon is the upgrowth of thought, research, labor, and prayer, which cannot be represented in word, just as a flower in full bloom is according to its capacity the upgrowth of all the elements suited to its order. There is, of course, a very easy kind of preaching, a fluent gabble, uncharged with a single thought and unsuited to a solitary heart. I recall the admission, though, because it is not preaching—for preaching strains the thought and exhausts the feeling of every zealous minister of the Cross. It is impossible for some people to realize that there can be anything like hard work in intellectual processes. They think of hard work altogether in connection with muscular exercise. To them, a man who is swinging a hammer eight hours a day is working hard; but how a man who is scheming a bridge, writing a poem, planning an oratorio, or studying the Bible, can be working hard, is more than they can understand. We have no time to trifle with such people. In a sense they cannot appreciate, it is verily anything but easy to preach to such hearers.

5. It is a common mistake to suppose that the ministry is unsuccessful because great numbers are not added yearly to the list of church members. Is success a statistical quantity? Truly not! Hear how a man of accurate statistical mind can talk about his pastor's work: "As a church we are clearly going down; the year before last fifty members were added; last year sixty-eight persons joined us, and this year we have but a single addition to the church! The sun of our prosperity has set!" The complainant seems to have reason on his side.

But stop! We must particularize a little. Who was the solitary individual added to the church in the year of supposed desolation? Name him! Robert Moffatt! So the sun of your prosperity has set, has it? Why, sir, when Robert Moffatt was added to your church, Africa was added, a world was added. One man may be a crowd. So beware how you sneer at small numbers. The hydraulist does wonders with a single drop of water; and with a little one God puts a thousand enemies to flight!

Notwithstanding all the mistakes (like these samples given) that are made about ministers, there is no work entrusted to men so glorious, so painful, so joyous, so disappointing, yet so gratifying, as the work of preaching the unsearchable riches of Christ. It fills our eyes with tears; it drives away sleep from our pillow; yet it fills our heart with rapture, and satisfies us with an unspoken peace. In no department of life do I see the sovereignty of God more clearly manifested than in calling men to the ministry. It is not for us to pick out favorites and invest them with ministerial office; we have another work to do. Sometimes we must simply stand out of the road, that the arm of the Lord may not be hindered. One thing is settled beyond all change, and that is the oath of the Lord that his Son shall make the whole earth his empire and temple.—*Congregationalist*.

THE COST OF THE LIQUOR TRAFFIC.

No. 10.

BY REV. R. WALLACE.

Since the ordinary use of intoxicants is not sanctioned by Scripture, nor beneficial to the health or strength of mankind, the Christian expediency of total abstinence, and the duty of seeking the suppression of the liquor traffic appears all the more manifest when we consider the enormous loss of life and property, and the amount of crime and misery caused by that traffic.

It is computed that there are over 600,000 habitual drunkards, and that about 150,000 of these perish annually. Years ago all England was filled with astonishment when Dr. Buchanan's researches in the east were published, to read of the horrid rites of Juggernaut, with its obscene and cruel orgies. The people cried shame on the Government for allowing it, and could not rest till these rites were abolished. Yet wonderful is the inconsistency of men thus horrified at customs which take the life of a few yearly in far distant lands, while they look with apathy upon customs which have been handed down from their ancestors, and which are interwoven with all their habits, though causing a thousand-fold more misery to their fellow men. What a frightful waste of life by the use of that which is unnecessary for health or strength!

Then again the liquor traffic costs England directly £108,000,000, or about £500,000,000, and including indirect cost through loss of time and labour, expenses of jails, penitentiaries, asylums, criminal expenses, &c., the yearly loss to the British nation is stated by the United Kingdom Alliance to exceed the mighty sum of \$1,144,000,000!

And that enormous waste for intoxicants while the national expenditure for bread is only \$74,000,000, and the great charitable and missionary institutions receive only about \$2,000,000. In the United States in 1871 a revenue tax was paid on 325,400,000 gallons of brewed and distilled liquors and wines, not including imported, at a cost of \$999,000,000, and including collateral expenses, \$1,246,580,958.

There are about 800,000 places where liquor is sold in Great Britain, and those are doing more to hinder God's cause than the 80,000 ministers of religion can do to advance it. Yet these places are sanctioned by law to lead away the people from God, from happiness and heaven. In Britain one seventh of the country is occupied in raising articles for the still; and the liquor traffic costs as much as would support 600,000 missionaries at \$1,200 a year; 500,000 schoolmasters at \$500, and 6,000 churches at \$10,000; 5,000 school houses at \$4,000, would give to the world 200,000,000 of bibles at a quarter of a dollar each; and 500,000,000 of tracts at \$1.00 per 100; aid 100,000 widows at \$100.00 a year, and 200,000 poor families at \$50.00 a year.

In short, would provide a machinery that would evangelize the world in a very short time, or pay off the national debt in four years. What, over \$1,000,000,000 spent by the Christian people of Great Britain on intoxicants, while her people do not give to all the Missionary and Bible Societies more than \$2,000,000 for the conversion of the world to Christ. Probably \$3,000,000,000 are spent directly or indirectly on this traffic in Christendom, while not the tenth of the funds that are needed can be obtained in order to obey the command of the Redeemer to give the Gospel to every creature.

In view of the fearful facts well may we exclaim, "To what purpose is this waste?" Shall God's good creature, the brain He has given for the use of man be perverted from the purpose for which it was designed by a Beneficent Creator, for the degradation and destruction of the human family? Shall all this be allowed while thousands are dying of famine in India and Persia, and other lands? Yea, while hundreds of thousands are on the verge of starvation in the cellars and garrets and open slums of our own beloved Britain and other lands?

We may calculate the loss of property to the nation or to the individual, but who can compute the wretchedness caused to families, the poverty, cruelty, violence, disappointed hopes, broken hearts, sad and withered lives, diseased constitutions transmitted by drunkards, and the vice and crime which this traffic occasions, together with the happiness it prevents, and, above all, the awful misery in the eternal ruin of so many millions of lost souls? Reports of Parliamentary commissions show that three-fourths of the crimes committed in Christian lands, nearly half the cases of insanity, and four-fifths of the pauperism which afflicts Britain, result from the use of intoxicants.

In order to realize the infamous nature of this traffic, we must individualize or give cases. Think of the struggles, tears and agonies of some helpless victim of this vice, as he resolves and resolves again to break his chains, and at length, exhausted with his efforts, gives up in despair, and dies the hopeless death of the drunkard, or is driven by the demon raging in his brain to the commission of some great crime, for which the law deprives him of liberty, and casts him to the felon's cell with the brand of infamy upon his once fair name. How many poor victims of the liquor traffic have not only lost their liberty and good name, but have been deprived of life for the murder of some one, who, when sober, they called by the sacred name of friend! No Christian should have anything to do with a traffic that leads to such fearful results. The curse of God most manifestly rests upon it. An aged Christian told me that he had marked the career of dealers in intoxicants for more than sixty years, and he never knew the property made by them go down to the third generation. Generally, either they or their children go to destruction. The price of blood is on it, the blood of souls destroyed by this traffic, and a fearful reckoning awaits them at the great day of accounts.

The curse of a holy and loving God rests upon it, and money made by it can not prosper. To those who make money by it we may well apply the solemn warning, "Go to now, ye rich men, weep and howl for your miseries that shall come upon you." Let every one engaged in the traffic make haste (as Lot to flee from Sodom), to get rid of that traffic, for I solemnly warn you in God's name, that no Christian can innocently engage in that traffic in our day, when so much light shines upon the subject.

THE CHRISTIAN MAN OF BUSINESS.

It would be a great safeguard to young men engaging in business if they would resolve that, however trade may prosper and wealth pour in, these shall not absorb the whole attention; that reading and intellectual pleasures shall have their own place; that a book shall not be a burden in their hands, nor time considered lost which improves their mind, though it appear not in the balance sheet. It speaks well for anyone largely and successfully engaged in business when his appetites and habits remain simple to the last; when his parlors exhibit something better than showy furniture; when his family pleasures are found not in gross, worldly amusements, not in the crowded party with its excesses; not in lavish display, but in the cultivation of refined and intellectual tastes—in music, in the instructive and scientific lecture, and in philanthropic and Christian labors. All these last tend to break the slavery of Mammon, and to keep one from the evil of the world's business.

But the great safeguard lies in watchful attention to all religious duties. Many harassed with business, say that they have no time for visiting the sick and needy, none for the religious instruction of their households, none for family devotion, and scarcely any for private prayer, and that they have to devote such upon others, or neglect them. What a sad confession! No time to imitate that Lord who went about doing good, no time to save their children from damnation, and their own souls from woe unutterable, no time to worship God; time only to make money, which, so made, has no blessing in it; time only to gain the world, and to lose the soul. By and by God may say, "Thou fool, this night thy soul shall be required of thee; then whose shall those things be that thou hast provided?"

Let us picture the Christian man of business. He has, as the foundation of all, a supreme love to God, and a deep conviction that religion is the principal thing, the oxygen which is let down into the mine ere the miner descends to dig in it, rendering it safe for him to work; he resolves that it is necessary for him to be religious, though it is not to be rich; he makes time on his busiest days for family and private devotions; he lives with his household as its head, not as its slave, toiling for its support. He will himself know something personally of the luxury of doing good; he will seek a blessing on every day's transactions, give thanks for success, and be content with honest gains, and not cast down by losses; he will not obtrude his christian way of doing business, pharisaically, upon others, as a model; he will honor God and bless

his fellow-men with offerings laid aside as God hath prospered him; and this would be the Christian man of business, and this the way for him to be kept from the evil that is in the world. Ah! how many a toil-worn worldly and worldly Christian will look wistfully at such a standard and wish he could attain to it! What more pitiable object is there than the man who reverses all this; who toils for wealth as if it were the principal thing; who is absorbed in money-making until his head aches, and sometimes until his brain softens, leaving him a drivelling idiot; who is a stranger almost to his home; who eats his meal at unwholesome hours, and makes up for the privation by luxury and excess; neglects his children, has few intellectual pleasures, little time for religious duties, and dies with schemes half accomplished, or but just completed, to go and stand before his Judge! If God had put such a lot upon man, it would have been deemed cruelty. Man chooses it for himself, though God pleads with him to spare himself and accept a happier lot.—*Rev. W. H. Lewis, D. D.*

THE DIVINE PITY.

One of the most beautiful pictures in the whole range of ancient poetry is when the hero of Troy stretches out his arms to embrace his infant son before he moves to the field of battle. The child shrinks from him in fear, "scared by the dazzling helm and nodding crest," and the tenderness of the father's heart comes out with a touch of nature that makes us feel it beating across three thousand years!

"He hastened to relieve the child,
The glittering terrors from his brows unbound,
And placed the gleaming helmet on the ground—
Then kissed the child."

And shall we not feel it reasonable that the God who paced paternal pity in the heart of man feels it, and will take his own way of making us feel it, also? When we are ready to be crushed by the overwhelming greatness of that starry diadem, there must be some assurance given of God's compassion that shall open for us the door of filial confidence to his heart. Were it not for this, how cold and stern would every night come, with its awful lights, looking down distant and silent on a world of sin and graves! Its thousand eyes would glitter pitilessly on our misery, and its fixed cycles would be coiled round us, like chains of despair. The arms of omnipotence would be dreadful, if there were no throbs of mercy in the breast.

Thou art the mighty God!
This gleaming wilderness of suns and worlds
Is an eternal and triumphant hymn
Chanted by Thee unto Thine own great self!
Wrapt in Thy skies, what woe my prayer's to Thee!

The gospel is the answer to this, and the only sufficient answer.—*Rev. John Ker.*

GIVING.

HOW SHOULD I GIVE?

- 1. I ought "to give as God hath prospered"—that is, in proportion to the means placed in my hand. The widow, with her two mites, is not relieved from the obligation, and the rich are called upon to give according to their abundance.
- 2. I should give liberally—not to stinted measure.
- 3. I ought to give cheerfully, not grudgingly.
- 4. My gifts should be the result of principle—not of mere whim, or under the influence of exciting appeals. I should inform myself in respect to proper objects, and purpose in my heart to give.
- 5. I ought to give frequently. This is God's plan: "On the first day of the week, let every one of you lay by him in store as God hath prospered."

WHY SHOULD I GIVE?

- 1. It is God's will. He has commanded it just as he has commanded repentance, faith and baptism.
- 2. Because God is always giving to me.
- 3. God has attached large promises to giving. I must not forget this.
- 4. Giving will be promotive of my own happiness.
- 5. The subjects of necessity are numerous.
- 6. The opportunity of giving will soon pass away.
- 7. These gifts will be remembered in the judgment. How unspeakably desirable is Christ's approval.
- 8. Have I not been remiss in times past?
- 9. Gratitude for the unspeakable gift of God's dear Son ought to move me to give.—*Christian Observer.*

CHRISTIAN WARFARE.

A Christian's course of life is a warfare; for armor, especially the use of armor, is a token of war, armor is not given to a man to sit with it at a fire, or to lie lazily on a bed, or wantonly to dance up and down, or follow pastimes and pleasures in it, but to fight. Christians themselves are called soldiers; their course of life, a fight; they which oppose against them enemies; the temptation wherewith they are annoyed assaults; in a word, this is the difference betwixt the Church in heaven and in earth, that this is militant, that triumphant.—*Wm. Eam Gowen.*

LET YOUR LIGHT SHINE.

Shall we not be continually letting unsaved men know that we have got what they might well envy? Surely if they saw us winning Christ, and finding what delighted us, and kept us ever searching further, they might be allured. If they saw that we had got a rich secret they knew nothing of, it would draw some, who fancy when they hear only a few commonplace words about Christ, often repeated, that there is very little in Christ.—*Rev. Andrew A. Bonar.*

We look after religion as the butcher did after his knife when he had it in his mouth.

PAUL AND FELIX.

We know how Paul would bring home the word on both sides. He would keep nothing back. He strikes with a will. He thrusts the sword in to the hilt. He has no compassion; for he knows that compassion in this place is unfeelingness to a low-sinner's soul. Felix is compelled to listen, and, with such more, Felix is compelled to listen with secret application of the dreadful word to himself. As the preacher advanced from point to point, the conscience of the governor, as the voice of God in his breast, murmured, "Thou art the man." On the one side he is unrighteous; on the other he is impure; and when the judgment to come was passed forward, he felt as if an angel with a flaming sword were approaching to destroy him, while he had no power to escape.

Felix is like a man chained to the ground in the middle of the Mount Cenotaph. Above, below, and on either side he is shut in. Without a figure, the barriers on all sides are nothing else and nothing less than the everlasting hills. While he is chained to the spot in that dark avenue, he looks along the gloomy telescope tube, and, in the distance, a red fiery spark, like a fixed star. It is like an eye, all seeing and angry, glaring on him from afar. But as he gazes on it, he perceives that it is growing larger, and oh, horror! it is advancing. It is coming with inexpressible speed. It is the fiery engine rushing on—rushing over him!

Felix trembled, and well he might. He has reached that point in spiritual experience on which the Phillippian jailer stood, when he "called for a light and sprang in trembling." But, alas! he does not seek relief from the terror of conviction where the official in Philippi sought and found it. Instead of "What must I do to be saved?" it is "Go thy way for this time." Two men may be led by nearly the same path into those soul pangs which accompany conviction of sin, and yet the two men may follow opposite courses in life, and meet opposite rewards in eternity. It is not open you fall into the pains of conviction that fixes your state, but how you get out of them. Not how you were wounded, but how you are healed, is the turning point of the loss or saving of the soul. Instead of seeking healing in accepting Christ his Saviour, Felix sought ease by stifling the preacher's voice—quenching the spirit who spoke in the preacher.—*Arnold.*

DR. CUMMING AND THEATRES.

The Rev. John Cumming, D.D., made a speech at the anniversary of the London City Mission, of which the following is a part:—

"The church in which I have long officiated," he said, "is the centre of eleven theatres; I might pitch a stone from my pulpit into Drury Lane on my right hand, and into Covent Garden on my left. I have a little service on Friday evenings, and actors, actresses, and scene-shifters come in occasionally and take a mouthful of living bread and go away. A number of boys and girls had been picked out of his schools to help at the pantomimes. He called on the parents, and placing the case before them, said, "Your children go at eight o'clock at night, and do not get home till twelve or half-past; they are hung up with wires, and fly through the theatre as angels with wings; then they put on their dirty clothes and go home. Do you think this is for their good?" The answer was—"No; but we are starving, and get a shilling a night, and we can't afford to give it up." Once he had been preaching against the theatre, and got a remonstrance from an actress, who was sure, if he would come and see *Manfred* acted, he would alter his opinion. He declined to go, but said he would read it carefully, and comment on it next Sunday. He had a great crowd of actors, actresses, and scene-shifters. He told that in the play there was one suicide, one murder, two or three lies, and two or three equivocal proceedings, and that he was quite disgusted with it. "I have been all around the neighbourhood of the theatres," he continued, "sometimes between ten and eleven o'clock at night, and you can have no idea, unless you have been there, of the scenes that take place in the gin shops, and on the streets, and of the language uttered by persons who seem to be respectable. There is a tremendous moral degradation there, and it does strike me that the theatres have some portion of the responsibility of that degradation to bear."

INDIFFERENCE IS A SIN.

Indifference to an object is the lowest degree of liberty, and supposes unworthiness or defect in the object or in the apprehension. But the will is then the freest and most perfect in its operation, when it entirely pursues a good with so certain determination and clear election, that the contrary evil cannot come into dispute or pretence. Such in our proportions is the liberty of the sons of God. It is a holy and amiable captivity to the spirit. The will of man is in love with those chains which draw us to God, and loves the fetters that confine us to the pleasures of an inferior kingdom. And as no man will complain that his temples are restrained, and his head is prisoner, when it is encircled with a crown, so when the Son of God hath made us free, and hath only subjected us to the service and dominion of the Spirit, we are as free as princes within the circles of their diadems, and our chains are bracelets, and the law is a law of liberty, and His service is perfect freedom and the more we are subject, the more shall we reign as kings, and the faster we run, the easier is our burden, and Christ's yoke is like feathers to a bird, not loads, but helps to motion; without them the body falls.—*JEREMY TAYLOR.*

Every one is imperatively urged to enter some field of duty. Alas for the force which is simply wasted in trying to find one's work! If he is not good at sowing, let him break-up fallow ground; if he cannot plow let him go and reap. Do something somewhere.—*Dr. S. Robinson.*

Our Young Folks.

DEEDS OF KINDNESS.

Suppose the little cowlip should hang its golden cup, And say, "I'm such a tiny flower, I'd better not grow up."

BROTHERS AND SISTERS.

"My brother is as polite to me as any one else, when I go out with him," said a girl proudly to a companion.

SILENT INFLUENCE.

A young professor of religion, in accepting an invitation for an evening's entertainment, found himself most unexpectedly in a company where all were engaged in card-playing.

Years passed. The circumstance had nearly left her memory. One day a friend inquired, "Do you remember being present at an evening party when all but yourself were engaged in card-playing?"

We are either scattering abroad or gathering in the great harvest-field of souls. A word, a look, an apparently unimportant act, may affect the eternal interests of a young inquirer who is looking to us for example.

DOTTIE'S TEMPERANCE SERMON.

FOR THE YOUNGEST READERS.

Well, well! what did ail Dottie? She had positively refused to kiss her father for a whole week. He went to work in the morning, long before her blue eyes were open, and did not come home till dark.

At last he grew almost angry, saying sternly, "I won't have a little girl that does not love me."

Dottie went to her mother with a greved look, and tears stealing into her eyes.

"I do love my papa, ever so much—five bushels," she said.

"Then why did you treat him so?" asked her mother; "he does not see you all day, and when he comes home so tired you won't kiss him. Why is it?"

"Because, because—" and here Dottie stopped.

"Speak out, darling; don't be afraid; or suppose you whisper it to me now—" and she bent down her head.

Dottie put both chubby arms around her mother's neck, and putting her rosy mouth close to her mother's ear, in what she supposed was a whisper, said,

"He drinks some medicine or something before he gets home; and it must be dreadful stuff, for it smells sickish when he puts his face close to mine—and that's all, and I do love papa." And she sobbed as if her loving little heart would break.

The father's face crimsoned with a flush of shame. The secret was out. For a week he had been in the habit of stopping

at the house of a friend, who always took a glass of something strong at night, and insisted that Dottie's father should drink with him; and that was how it happened.

"Papa must be cured," said she one day; "for he don't drink any more of that horrible medicine."

And he was truly cured.—Good Words.

DOES GOD ANSWER PRAYER.

There are two striking cases—one in the Old Testament and one in the New—of men, beloved of God, praying perseveringly and with the utmost intensity and fervor for something which was denied them.

MANNERS IN TRAVELLING.

If there is a place in the world where good manners are needed and worth their weight in gold, it is in travel; but if there is any place where bad manners prevail, and the bad breeding, boorishness, selfishness and vulgarity of people display themselves most frequently and conspicuously, it is in the car, the coach, and the steamboat.

We have been frequently pained the present season at the coarse and tyrannical bearing of some men while travelling. They insist on controlling the windows, the doors, the ventilators and furniture, precisely as though the entire car or boat were their private property.

EVERYBODY'S ROOM.

Not long ago, we stopped for an hour at the parsonage of a worthy brother, who was kind enough to insist on displaying to us its various attractions.

A DARWINIAN SUGGESTION.

Max Adeler, in the "Boston Courier," remarks:—"We are engaged now in developing a scheme for growing kid gloves upon the original animal. Our old friend, Darwin, teaches us that you can do almost anything with breeds by judicious selection."

We must submit to death, but the miracle is that whosoever keeps to God's Word shall not feel death, but pass hence as one falling asleep.

INEXPENSIVE HAPPINESS.

The most perfect home I ever saw was in a little house into the sweet incense of whose fires went no costly things. A thousand dollars saved for a year's living at father, mother, and three children.

BLUSHING.

Darwin, in his new work, on "The Expression of the Emotion in Man and Animals," has an interesting chapter on blushing. This act, he tells us, is the most peculiar and the most human of all expressions.

TIRESOME PEOPLE.

There are certain people with whom I used to think myself wonderfully congenial; we liked the same books, pictures, and what not; had set ourselves to the accomplishment of much the same objects in life; never quarrelled about the slightest thing.

EVERYBODY'S ROOM.

Not long ago, we stopped for an hour at the parsonage of a worthy brother, who was kind enough to insist on displaying to us its various attractions. He had a right to be proud of them, for the design of the parsonage, and the labor of begging the money to build it for his congregation, and the work of superintending it, had fallen on the pastor's shoulders, as is mostly the case.

We must submit to death, but the miracle is that whosoever keeps to God's Word shall not feel death, but pass hence as one falling asleep.

WISE COUNSELS.

The following quotations are worthy of remembrance and much reflection:—"To-day, when the question of labor and wages, of political and social reform, occupies in the highest degree the public mind, it may well be believed that the study of a legislation of which the theory of rest, so to speak, forms the basis, must be useful."

"We are opposed to anything which tends to increase the already too great tendency to break down the observance of the Sabbath. Irrespective of any religious question, which we do not now here discuss, the difficulty is that its secularization will tend to diminish its prestige as a season of rest from physical labor; and this would be a consummation to be deprecated for the reason that in this over-active and, as we sometimes think, fatally busy country, a very little opportunity will see a considerable portion of producers to work on Sunday, thus complicating the labor question, which is complicated enough already."

"Operatives are perfectly right in thinking that if all worked on Sunday, seven days' work would have to be given for six days' wages."

"The law which upholds the institution of the Sabbath—being a law of Christianity—does more to educate and maintain a sound moral sense in a Christian people than all the museums and picture-galleries which could be thrown open to them."

The proprietors of the North Western Railway Company (England) passed the following resolution in February, 1849, and re-affirmed it in a circular dated Secretary's office, Euston Station, 4th January, 1872.

"That the business shall be suspended on Sundays, except for such restricted conveyance of passengers as seems called for on the ground of public necessity; and that the directors to whom is here conferred the duty of devising the extent of such restrictions, shall take as their guide, in discharging their duty, the consideration of the public good, and not the private interests of the company."

MAIDS AND MISTRESSES.

It should be plain enough that examples are as much to servants as to children; since in manners and social training servants are as children. The peasant-girl reared in an Irish cabin or German cottage can hardly be expected to be a model of politeness or of personal neatness.

A DARWINIAN SUGGESTION.

Max Adeler, in the "Boston Courier," remarks:—"We are engaged now in developing a scheme for growing kid gloves upon the original animal. Our old friend, Darwin, teaches us that you can do almost anything with breeds by judicious selection."

Pray for them thou lovest. Thou wilt never have any comfort of his friendship, for whom thou dost not pray.

Random Readings.

A man may have a great deal of manner and no manners.

Every man can love his friend; but only a godly man can love his enemy.

By taking revenge a man is even with his enemy; but in paying over it, he is superior.—Lord Bacon.

Suffering seasons are sitting seasons, in which the Christian loses his chat, and the hypocrite his coat.

Pride and vanity are the purveyors of trouble and danger; proud persons are neither safe nor happy.

Wisdom and truth, of the sky are immortal; but cunning and deception, the factors of the earth, after glittering for a moment, must pass away.—Robert Hall.

The end of learning is to know God, and out of that knowledge to know Him and to imitate Him, as we may the nearest by possessing our souls of true virtue.—Milton.

Let us keep to Christ, and cling to Him and hang on Him, so that no power can sever us. Then soon we shall see Him with joy, at that day.—Luther.

Every religion is a getting religion. You may find a lawyer in the temple that sets little for the present; but he is fitting himself to be in time one of those great ones who do get.—Shelden.

In small things, says Spurgeon, lie the crucibles and the touchstones. Any hypocrite will come to the Sabbath worship; but it is not every hypocrite that will attend prayer meetings, or read the Bible in secret, or speak privately of the things of God to the saints.

Praying unto God without communion is like talking to a man who gives neither an answer, nor a sign, nor yet a look. You would soon be weary of such converse, and avoid such company; and no people find a heart to pray who feel no fellowship with God.—Berridge.

Poetry has been to me its "own exceeding great reward;" it has multiplied and refined my enjoyments; it has soothed my afflictions; it has endeared solitude; it has given me the habit of wishing to discover the good and the beautiful in all that meets and surrounds me.—Coleridge.

A believer has not so much to boast of as a common beggar. He that gives to a beggar, gives him a bare alms only; whereas, God gives to his people both Christ's righteousness to justify him, and also the hand of faith by which they receive it.

Nothing is more cheerful and pleasing, to eyes that are strong and sound, than light; on the other hand, nothing more painful and disagreeable, to eyes that are weak and discompeered. As different is the effect of God's word, on them that believe, and on them that believe not.

Courage is always greatest when blended with meekness; intellectual ability is most admirable when it sparkles in the setting of a modest self-distrust and never does the human soul appear so strong as when it foregoes revenge and dares to forgive an injury.—Chapin.

It is a great work to draw a large ship from her moorings, but when she is in the water, how easily she rolls! What happiness, when by perseverance, you have triumphed over nature, to find yourself in the abundant waters of grace! I pray God to put his own hand to the work.—Cuyon.

The meanness of the earthen vessel, which conveys to others the Gospel Treasure, takes nothing from the value of the treasure. A dying hand may sign a deed of gift of incalculable value. A shepherd's boy may point out the way to a philosopher. A beggar may be the bearer of an invaluable present.

In sleep all weariness passes away, and we rise again in the morning joyful, fresh, and strong. So at the last day we shall arise from our graves as if we had only slept a night, be fresh and strong, bathe our eyes (as in morning dew) and all weakness, corruption, and dishonor shall vanish from us forever.

"O, that I had wings," saith heavenly-hearted David, "that I might fly away from this world's vanities, and possess heaven's happiness!" "O, that I were dissolved," saith blessed Paul, "that I might be with Christ!" "O, that I were in this place of such wished happiness, where I might rest from those worldly labors, and earthly miseries, and transitory vanities.—John Bradford.

When a man drinks hard, the blood boils over, and the passions rise and grow tumultuous. In such a dangerous juncture the guards should be doubled, and twice as much sense summoned in as would serve for an ordinary occasion. Now, to part with one's reason when we have need of it as much more, if we could get it, is like breaking the compass, and throwing the pilot overboard in a storm.—Collier.

From the first step which He took in the career of suffering and condemnation even to the last, at every stage of the long roll, in every period of a man's sad life, He took upon himself the condemnation which had come upon a guilty race. He performed an act of obedience. He accepted the will of his Father. He fulfilled it. He displayed the perfection of love, and His person reconciled God and man.

There is a great want in Christians who have not suffered. Some flowers must be broken or bruised before they give out their fragrance. All the wounds of Christ are out sweetness; all the sorrows of Christ are the sweet. Commend me to a broken brother—a broken reed—on the sea of Man. To me there is some fragrance, and sweet in all suffering, as in such skin to the Man of Sorrows.

Do not melancholy, but set yourself in heaven. If you are a man, you belong to the keeping of a castle, and but you are twenty years to be given to the Court, and to take your place in the world, if you should be of your castle, and refuse to eat of these things, and set them down and whine, and wish you were a privy councillor, do you think the King would be pleased with you?—Shelden.

Contributors and Correspondents.

VACANT CONGREGATIONS.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—I have read with much interest the remarks of your correspondent "O.P." given in a late issue, relative to the above topics, and which are based on the proposed conference of elders and managers of vacant charges within the Chatham Presbytery, with a view to facilitate the early settlement of pastors over such vacancies. To this course, no reasonable objection can be offered. On the contrary, such a plan, if carried out in a kindly, encouraging way, would, I am persuaded, be productive of the best possible results, but anything like dictation on the part of the Presbyteries, or any attempts to fill vacancies permanently in any other way than by the call of the congregations interested, would certainly entail disaster, and revive the unseemly spectacle so often beheld under the role of lay-patronage in the past, of full pulpits but empty pews.

It is not at all likely that the method of filling vacancies hinted at, by "C.P.," will meet with such general acceptance as to warrant a trial, but it is a significant fact, notwithstanding, that not a few Presbyterian ministers in the Dominion, who evidently regard the present practice of admitting to the pastorate on the popular call, as detracting from the dignity and independence of their position as ambassadors of Christ, are anxiously looking forward to Presbyterian patronage of the most absolute kind, as the only desirable mode of settlement.

With regard to the delay so often manifested by vacant congregations in calling ministers, and of which he complains, "C.P." I think, hardly deals fairly in his distribution of blame. The "apoptite in the line of sensational preaching," which he charges upon delinquent congregations, if intended to be understood in the ordinary acceptation of the phrase, undoubtedly betokens an unhealthy state of mind, requiring all the correctives which he recommends, but as it is to be regretted that he has seen fit to place in the fore-ground (as possessing in an eminent degree the quality so much lusted after), the name of one who has long ago made full proof of his ministry, and the charm of whose preaching lies in his clear and unobscured gospel truth, which he utters with an intense desire for the salvation of the lost. If, however, the gifts of such men as Spurgeon, (gifts of Christ to his Church, who can doubt?) are to be purchased with money, as "C.P." broadly hints, it is perfectly plain that the majority of our vacant congregations need hope for no farther participation in them than perhaps an occasional bone from the tables of licit wealth and more highly favored neighbours. After all, the burden of "C.P.'s" remarks amounts to a recommendation to vacant congregations to content themselves with such spiritual fare as their funds can furnish, and to refrain from coveting the "best gifts" till they can afford to pay for them, while overhead in shadowy outline Presbyterian patronage is held in *terrorum* with a view to enforce prompt compliance.

Omitting many causes which might reasonably be urged as having a tendency to retard settlements in general, I confine my remarks to one which chiefly obtains among the better-off class of vacancies, to which your correspondent more particularly attaches blame. It is a fact which cannot be denied that this class of congregations, though formed long ago, are far from being in a settled state. A continual shifting process is going forward, which betokens a love of change on the part of minister, or people, or both. The consequences are disastrous to the success of pastoral work, for it is absurd to suppose that the close and loving relationship which ought to subsist between pastor and flock can be maintained, so long as pastors are looking out for calls to positions of greater influence in the church, on the one hand, while their congregations are in constant dread of such being received and accepted on the other.

When such a state of matters prevails so extensively, with every facility afforded for wresting from congregations the pastors of their choice, and when this bereaving process is oft repeated, which is frequently the case, we cease to wonder that the people become fretted and distrustful, with but little heart to solicit a connection, which former experiences has taught them may be of very short duration. Moreover, congregations are at such times in the fittest state of mind for giving way to the wily proselytizer, who, in many instances not unsuccessfully, seeks to persuade them that the ministers of their communion are only hireling shepherds, who embrace every favorable opportunity of change, for purposes of gain.

The remedy for these evils lies to a great extent in the hands of Presbyteries. Let them discourage, as far as possible, the translation of settled ministers. Where the relationship between pastor and people is satisfactory, let not "a call" break it up.

If such measures were adopted generally, vacancies would seldom occur, and when they did, would be more promptly filled.

A COUNTRY ELDER.

THE LATE REV. ROBERT KENNEDY

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—Since my communication which appeared in your paper of 18th inst., I have received through the Post-Office some more contributions for the benefit of Mrs. Robert Kennedy and her children, amounting to \$14. Among them is one of \$4 from a Christian brother in the Province of Quebec, and I take the liberty of asking room in the PRESBYTERIAN for a few sentences from his letter. I do so because I think they may call forth more aid to the case in question, and because I would fain yet bring up the amount to at least the \$1,500 I mentioned.

He says: "In the BRITISH AMERICAN PRESBYTERIAN of the 15th inst., I saw an article from you respecting the case of the widow and children of the late Robert Ken-

nedy—long known in this country as a faithful servant of the Lord Jesus Christ—intimating that Canada had furnished for the widow and four children the sum of three hundred dollars. There is no doubt but that this sum, small as it is, will make the widow's heart ring for joy; yet one cannot help thinking how trifling the sum! Canada, Ontario, the C. P. Church with over 500 ministers, and over 1,000 elders, contributes the sum of \$300 to assist in providing for a widow and four children! I wonder what the Free Church of Scotland will think of Canadian liberality, Canadian piety! You appeal of the 15th has had its effect on me, and I send you four dollars to the "Widow's Fund" and the children, who will never know a Father's care and a Father's love. I wish my resources had been greater. I pray God to write upon the hearts of Canadian Christians his ever-precious words, "Remember them that suffer adversity as being yourselves also in the body." Hab. xii. 5. How soon and how suddenly changes come. Let happy, smiling mothers think that the case of the widow of the active, industrious, evangelizing Robert Kennedy, today, may shortly be theirs."

These sentiments of my warm-hearted correspondent are surely very creditable to him. I may say that they accord more or less with those who have favored me with notes enclosing contributions.

I may state here that the bank deposit account in the case stands at present \$47.10, including the above.

ANDREW KENNEDY.

London, Ont., Aug. 25th

Missionary Items.

Denmark was the first Protestant country to send missionaries to India. Carey, as is well known, was obliged to establish his mission at the Danish settlement of Serampore, about ten miles above Calcutta. In 1845, the East India Company purchased Serampore and Traquebar from Denmark for £160,000.

Up to this time the Americans have established in Turkey 222 common schools and 78 churches; they have educated and licensed 110 pastors and teachers; opened 200 preaching stations; founded four theological colleges, and 12 girls' schools, and gathered around these institutions a Protestant population of over 20,000 souls. They have circulated 100,000 copies of the Scriptures, and half a million of other useful and religious books.

An American missionary, who had recently arrived in Japan, says: "Yokohama is a beautiful place, situated mostly on a high bluff, before which lies the native city and a safe harbor. A railway train runs to Yeddo every hour, about eighteen miles higher up the bay. The upper classes are very generally adopting the European costume, and many of them speak English. They are great smokers, men and women equally indulging in the habit, whether in boats, railroad cars, or social gatherings. They are much better clad than the East Indians, are a very polite people, and though they have the reputation of being the greatest liars on the face of the globe, I see no evidence that such a sweeping condemnation is deserved."

A Presbyterian missionary in China gives an interesting account of a small sect met with on a recent journey, free from the grosser forms of idolatry, and holding views of doctrine resembling in some respects those of revelation. They seemed to be much interested in the preaching of the missionaries, and a hundred persons among them were regarded as earnest inquirers. In another district in China two female missionaries spent several weeks lately in labor among heathen women. They travelled over forty miles in two days in wheelbarrows. The heathen women received them very cordially, and good seed was sown for a future harvest. The American Presbyterian Mission in China was commenced in 1844, and now numbers 28 American missionaries, and 634 native communicants.

"The Hon. William H. Seward spent one or two years previous to his decease in travel through the East—Japan, China, India and other lands having been visited by him. He speaks in the following eulogistic way of a noble mission in India:—"The Aroet Mission of the Dutch Reformed Church of America was established by three brothers, Scudder, sons of the eminent missionary who labored here thirty years ago. Beyond a doubt, the success of this mission is due to the persevering energy and winning address of these preachers, but it was more to the happy combination of medical practice with their religious teachings. The municipal district in which the Aroet Mission is established is about one hundred and sixty miles square. The missionaries found within it only thirty-five native Christians, and these were without a church or a school. They have now (in addition to their own number, which is six) fifty native helpers, who teach day school in seventeen villages. They have their boarding-schools—two for boys, one for girls, all voluntary. The converts intermarry. The children thus educated, although belonging to all the various castes in the country, are placed on a footing of complete equality. But even a more beneficent institution than these schools is a medical hospital. The institution was founded in 1866, and during the past year fifty-three thousand nine hundred and sixty-three patients were gratuitously treated from its dispensary. Seven hundred and fifty-three of these were in-door patients; who were provided with beds, food, and clothing. This noble mission draws from its patrons in the United States only \$25,000 a year. The simple homes, frugal habits, and patient labors of these missionaries and their families are worthy of all praise and admiration."

The lady medical students of the Edinburgh University have brought action against the Senatus Academicus, asking the court to hold that they were entitled to matriculate and attend classes in the University, and also to graduate. The learned judges disallowed their claim by seven to five.

Sabbath School Teacher.

LESSON XXXV.

August 31, 1873.

THE POWER TO FORGIVE SINS.

Matt. ix. 1-8.

COMMIT TO MEMORY VERSES 6, 7.

PARALLEL PASSAGES.—Mark ii. 7; Ps. cxvii. 1; Luke v. 26.

With v. 1 and 2, read James i. 5, 6; with v. 8, 4, read Ps. xlvii. 21; with 6-8, read Rom. v. 11; Isa. xliii. 25.

CENTRAL TRUTH.—Christ is mighty to save.—Isa. lxiii. 1.

INTERNATIONAL TEXT.—Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins.—Acts xiii. 38.

It was stated on "Our Lord's Ministry," that his miracles proved his ability to deal with sin—not mere "wonders," but had a meaning. They said in effect, "Sin makes misery. I can put away the misery; you may see thereby that I can put away sin." This is illustrated with surprising clearness in to-day's lesson.

This miracle at Capernaum, "his own city," mentioned in iv. 13, on the west side of the lake. He had been on the east side; ch. viii. describes his proceedings there, and v. 1, of our lesson belongs to it, concluding the narrative with his stepping on board the boat or "ship" of viii. 23, which took him over and probably waited for him. He was born at Bethlehem, brought up at Nazareth, lived in Capernaum, and did many of his mighty works there. Hence, "And thou Capernaum! xi. 23.

The time is not fixed by the first verse. The opening words of v. 2 are as much as to say, "one more proof of the power of this great teacher."

We see a group—men (Luke v. 18) have brought a sufferer to Jesus; a mixed crowd is around; we have only to do with the crowd in a general way. We must particularly study the principal actors: the sufferer; the great physician and his critics. The cure will introduce the lessons.

I. THE "MAN SICK OF THE PALSY," or the paralytic, for that is the word. He could not come—others in pity brought him on a poor couch, or cushion, which eastern beds resemble more than they do ours. How he came to this state—whether "this man sinned, or his parents," so as to bring this on, we are not told; nor is it material to us to know.

He came of his own will, probably at his own request. They brought him in the hope and belief that Jesus could aid him, that their effort was not worthless. They had knowledge of Christ's character and works from report or observation. They believed enough to lead them to take this step. Jesus calls their state of mind "faith."

When we have learned and believed enough concerning Christ, to induce us to go to him, our state of mind is faith. In our case it is not disease of the body, but of the soul; but he is the physician of the soul.

When we are concerned about others, and carry them to Christ in prayer and effort, he regards our act as one of faith. So it is written, "Jesus seeing their faith."

These men showed their faith in proper and convincing ways. We see from comparing this with the fuller account in Mark ii. 2, 4, and Luke v. 18, 19, that Christ was in a house—crowded—the passages filled with people; the men got on the roof, and "let him down through the tiling into the midst before Jesus." While, from the construction of the houses, this was easier than it would be with us (as a stair often ran up outside, Matt. xxiv. 17), still it was not without trouble, and it put beyond doubt their believing expectation.

What a lesson to us. It was the bodily cure they sought. We seek spiritual healing for ourselves and others. What pains we should take! Let us not be afraid to do "out of the way" things, if it will show our earnestness, and bring others to Christ.

II. HIS PHYSICIAN begins within, and with the most important matter—speaks tenderly, "son;" encouragingly, "be of good cheer;" authoritatively, "thy sins be forgiven thee;" that is, "are forgiven." The hearers know that he did not wish them forgiven; any one might do that; but *for-gave* them. Why this style of expression? (1) They were eager about bodily cure. He says in effect, "that is not the main thing." "The man had possibly deeper thoughts in his heart, like ch. v. 6, which Christ sees.

(2) This mode of dealing suggests the connection between sin and misery.

(3) It startled all; led to inquiry and statements, and proof of Christ's right and authority.

III. THE CRITICS OF CHRIST. Scribes present; in numbers; from the neighborhood around (Luke v. 17), as well as the city; jealous of Christ, whose higher "authority" and popularity, made them sharp-sighted censors. They said, "This man blasphemeth," speaks unbecomingly, assumes to do what God only can do.

To use a paradox, they were right, and they were wrong.

(1) Right as to actual forgiving being exclusively God's work. They knew the letter of the Scriptures. Jesus does not contradict them here. If the Romanish view had been taught by him he could have said, "My apostles, and all their successors can forgive sins—immense numbers shall do it in my church." He never says this. His disciples never said this, never used such language as his.

produced instant effect, the cure was wrought, and proved by the man walking away with his bed! "Power on earth, not only God in heaven can do this. His son on earth can do it also.

IV. THE CURE was instant, complete undeniably. The proof was there. A word did it. "You deny my authority and power?—there!" It was conclusive. Not one word of evil appears to have spoken in presence of the plain fact! There was an impressive, unstudied picturesqueness about it. No wonder the effect should be, v. 8, surprise and praise to God, yet not intelligent, "to men." They do not see the special character of Christ, count him a highly endowed prophet.

Lessons.—(1) Faith, trust in the power and grace of Christ, honours, is pleasing to him. Man falls by unbelief, rises by its opposite. God is pleased when we hope and work for other's good.

(2) Jesus knows the thoughts of men's hearts. See Luke vii. 30, 40; John ii. 25. This is an attribute of God, Ps. cxxxix. 1. Christ claims it, Rev. ii. 23.

(3) He can forgive sins—is one with God. See Rom. vii. 38. He does not deny that God only can, rather admits it, and proceeds to show that he is God.

(4) He proves his right and power to forgive by doing the works that "no other man did," John xv. 24. The works proved him true beyond doubt; and if he was true, he should have been believed when saying he was divine.

(5) We must go to him and bring as many as we can, even if we have to climb on the housetops, or do anything else hard or strange. The work is like no other.

GIFT OF HALF A MILLION STERLING TO THE ESTABLISHED CHURCH OF SCOTLAND.

THE BAIRD TRUST.

Mr. James Baird, of Auchmedden, has paid over to a body of trustees, to be called "The Baird Trust," the sum of £500,000, to be applied for religious purposes in connection with the Church of Scotland. The general objects contemplated, and the spirit by which the donor has been actuated, may be gathered by the introductory words of the trust deed. Mr. Baird states that he "feels deeply impressed with the extent to which spiritual destitution prevails among the poor and working population of Scotland; and being satisfied that this proceeds in a great measure from the want of properly organized and endowed territorial work; and considering also that there appears to be a tendency to a departure from the truth, and to an exclusion of religion in the teaching of the young, and that the means available by law are insufficient to provide for the faithful teaching and preaching of the Word of God; and being satisfied that, under existing circumstances, the evils aforesaid cannot properly be met, nor the objects before mentioned attained, without the aid of private benevolence and additional organization and fresh influences," he consequently founds the present trust. After providing for the endowment of the "Baird Lectureship," lately founded for the illustration and defence of the vital truths of religion, and for the promotion of Christian knowledge and Christian work, Mr. Baird directs that the trust fund is to be expended "for the support of objects and purposes in connection with the Established Church of Scotland, all of a religious character, and for the aid of institutions having the promotion of such purposes in view. My grand object being to assist in providing the means of meeting, or at least as far as possible promoting the mitigation of spiritual destitution among the population of Scotland, through the efforts for securing the godly upbringing of the young, the establishing of parochial pastoral work, and the stimulating of ministers and all agencies of the Church of Scotland to sustained devotedness in the work of carrying the gospel to the homes and hearts of all."

In carrying out these subjects, Mr. Baird indicates in detail the considerations and principles by which he desires that the trustees should be guided. Such is the general purport of the deed under which this important gift is to be administered. The essential principles which pervade the scheme may be briefly stated to be these—That, if the work of the Church is to be effectually done, it must be territorial and endowed; that it shall be an important part of the duty of the trustees to ascertain the efficiency of existing agencies; and that the expenditure of the fund on such agencies shall depend on their ascertained usefulness. The deed proceeds on the assumption that the ends contemplated are not being sufficiently attained by existing means and agencies, that the required work might be more effectually done, and that increased efforts are called for to meet the exigencies of the case. What Mr. Baird specially contemplates is the reform and extension of existing organizations, and the bringing into play of "fresh influences" tending to evoke throughout Scotland an increasing liberality in the promotion and support of Christian work, and also an increasing earnestness and activity in carrying it on, the stipulations in the deed, requiring evidence that faithful work is done wherever the funds of the trust are expended, will have the effect (as it is Mr. Baird's intention they should) of leading the promoters of Christian organizations to contribute more readily and with more satisfaction by giving them reason to expect that their gifts will be turned to good account. If the trust is judiciously administered, we are safe in predicting that Mr. Baird's gift will prove as useful as it is beyond question munificent.

The Halifax Presbyterian Witness says:—"We are glad to state the British Government has fully sustained the constitutional-ity of the New-Brunswick School Law. It is high time that the agitation on the subject should terminate. Roman Catholics, like good citizens, should be willing to accept equal justice with their neighbors, if their religion is of such a character as necessitate separation from Protestants, ought in all conscience to pay the price of such separation."

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A "SETTLEMENT" DIFFICULTY.

The Established Church of Scotland may well wish patronage abolished, for no great interval elapses, according to the London World, without some disputed settlement occurring. That paper takes particular pains to record all the little and big fesses, and says:—

The public in the north of Scotland have the prospect of having one of those cases displayed at full length in the local newspapers to the horror of the Presbytery of the bounds in the county of Aberdeen. The church at Chapel of Garioch was vacant, and Sir James D. H. Elphinstone, M.P., whose principal residence is at Bridport, Dorsetshire, has presented the Rev. R. W. Mackersey, of Holloway-road church, London, to it. The Presbytery met on the 18th ult. for the purpose of giving the congregation an opportunity of subscribing to the call in the usual way, this being necessary in Scotland in order to give it validity. Two legal gentlemen appeared to represent Sir James Elphinstone and Sir Archibald Grant, of Monymusk, the latter of whom concurred with Sir James Elphinstone in presenting Mr. Mackersey; but no older member of the congregation, or parishioner, appeared to subscribe his name. Instead of that a petition was presented to the Presbytery, purporting to be from 227 parishioners and others connected with the congregation, objecting to Mr. Mackersey's settlement for two reasons—first, "because his preaching and exposition of Scripture are cold, dry, shallow, not well calculated to arouse the attention, and unedifying and unconstructive, second, because his preaching and exposition of the Scripture are lifeless, almost destitute of the doctrine of the Gospel, and unintelligible to a large extent." The objectors also state the parishioners are almost unanimous in opposing Mr. Mackersey's settlement, and that were he settled in the parish they would be driven to another church. The Presbytery, after disposing of some technicalities connected with the case, adjourned till the 24th ult., when a further opportunity was given for receiving objections. The patron is well known in Parliament as a Tory of the old school, and should he resolve to carry out his intentions at all hazards, he will land himself, the presentee, the congregation, and the Presbytery in no end of trouble, besides drawing down the denunciations of the Rev. Dr. Pirie, the leader of the anti-patronage movement. Ministers cannot be pitchforked into benefices in Scotland in the same summary fashion as in the Church of England. The old Baronet will not like to confess to being beaten by the people.

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Miscellaneous.

The insurgents of Spain are issuing paper money.

The revolutionary forces in Honduras are marching on the interior.

There is trouble in Brazil between the Catholic Church officials and the Freemasons, and violence has occurred.

Dr. Dollinger has been elected President of the Munich Academy of Sciences. The learned theologian succeeds the late Baron Liebig.

The only Christian mission in Orissa is one by the General Baptists, to which a lady, lately deceased, has just left a legacy of £3,000.

We see it stated that the Duke of Edinburgh will go to St. Petersburg in December, and his marriage with the daughter of the Czar will take place in the following month.

"The drain of emigrants to America," says the Limerick Reporter, "is absolutely alarming. The people are leaving the country in crowds; a respectable well dressed, intelligent, and orderly population are abandoning their native country in countless numbers."

The Presbyterians seem to be getting the best proportionate share of religious growth in England. In eighty-four of the largest towns it is found that they have increased at the rate of 150 per cent., while the highest ratio in any other Church is 108 per cent.

In the Free Church of Scotland the old version of the Psalms is still the authorized psalmody, but it has sanctioned a hymn book for adults for all who choose to use it, and Dr. Duff, the Moderator, calls for a Sunday school or juvenile collection.

It is said that when Dean Stanley went to visit the grave of John Wesley, near the city road chapel, he asked the old sexton whom he met there, if the church was consecrated ground. "Yes," said the devout Wesleyan, "consecrated by the dust of a venerable servant of God."

Dr. Wiseman, a Wesleyan clergyman, lately stated the numerical position of the various prominent religious bodies in English speaking communities thus:—Congregationalists, 7,000,000; Roman Catholics, 10,000,000; Baptists, 10,500,000; Presbyterians, 11,500,000; Protestant Episcopalians, 12,500,000; Methodists, 15,000,000. This is probably a rough estimate.

The Disseldorf correspondent of the London Guardian has had an interview with Dr. Reinke, the bishop of Old Catholics in Germany. The latter is represented as saying that the Catholic movement is making great progress in Baden and Upper Saxony, and that its fuller development is retarded by the want of clergy.

There are now in the world, according to a statement in the Telegraph, sanctioned by the Vatican, 1,621 of the Holy Scriptures, and 1,016 churches, and 1,016 greater colleges, and 1,016 lesser colleges, and 1,016 schools, and 1,016 classes and poor are all put down at about a million. So that with the Ireland, the open adherents in the United Kingdom are at least six millions. The Roman Catholics find in these figures much to gratify them to still greater exertions in the propagation of their faith.

MOTHER'S GROWING OLD.

Her steps are slow and weary; Her hands unsteady now, And under still, and deeper...

Her days of strength are over; Her earthly joys depart, Her peace and holy heart...

My thoughts flow back to childhood, When fondled on her knee, I poured out all my sorrows...

I think of all her counsel, So precious to my youth, How faithfully she taught me...

The path of duty duty Was ever her delight, She walked by faith and patience...

Ah! these hands so skillful, Which toiled with loving grace, To make me blessed with comfort...

Yet, though her earthly temple Fast-fading day by day, Her soul with faith increasing...

O mother, fond and faithful, Thou truest earthly friend, May I be near to soothe thee...

GENEVA AND ITS BISHOP.

The recent attempt of the Jesuitical faction of the Papal Church to impose a bishop upon the city of Calvin calls up anew the memory of the heroic courage with which its people drove out the last of their Papal prelates...

Such was the last Bishop of Geneva, the predecessor of Mermillod. Yet among the courageous and virtuous portion of the citizens were many who had resolved to expel the infamous prelate, throw off the papal rule, and unite their city to the national league...

friends and fellow-countrymen whom he had inspired with his own love of freedom. Yet the example and the eloquence of Doulouard had not been lost. The Genevise had formed an alliance with the cantons of Fribourg and Bern...

OUR YOUNG AND OUR OLD MEN.

There is the more need of bringing students out of their dens to study the life of nature, now that a certain superficial study of nature tends so often to blind them to the life and soul of things, and to put mechanism in the place of mind...

WHO WAS ST. PATRICK?

Who was the real Patrick? He was a very devoted and very useful missionary, who labored in Ireland with earnest apostolic zeal and eminent success, who left behind him certain writings, for example, "The Confession of Patrick, and "The Letter to Coroticus," which throw a clear light on his Christian character...

gistrate and a counsellor in the colonies, the office conferring a high rank on those who held it, and implying the possession of property and influence. Whence came their religion, and how long had it prevailed in Scotland? It is possible that missioners may have fallen...

DARWIN'S TREATMENT OF FACTS

Darwin's method of dealing with the facts is so characteristic that it well deserves a word or two of special comment. It indicates the presence and active working of a strong preconception in the author's mind. Mr. Darwin tells us that the principle of evolution had occurred to him upwards of thirty years ago...

RELIGION IN BRAZIL.

Rev. J. Rockwell Smith, missionary to Pernambuco, Brazil, from the Southern Presbyterian church, describes the religious destitution there, and indeed the absence of all religious sentiment, as follows, in an interesting letter to the "Southwestern Presbyterian": "This city knows but little about evangelical Christianity, notwithstanding its many churches..."

AN UNHEALTHY BUSINESS.

No business is so fatal to life as that of selling liquor, because those who sell usually drink. A recent report in England on the influence of occupation on health proves that even those who work in mines in the bowels of the earth live longer than liquor-sellers. The tables in the report show that while the average deaths among 1,000 miners is 18, that among 1,000 liquor-dealers is 25, and that the average life of liquor-sellers is more than ten years less than that of other men.

DECISION.

It has been truly said that the great moral victories and defeats of the world often turn on minutes. Fortune is proverbially a fickle jade, and there is nothing like promptness of action,—the timing of things at the lucky moment, to force her to surrender her favors. Crises come, the seizing of which is triumph, the neglecting of which is ruin. This is particularly true on the field of battle. Nearly every battle turns on one or two rapid movements executed amid the whirl of smoke and thunder of guns that jar the solid globe...

FLIES.

FLIES! Considered individually, the subject is small, but it is very numerous. In fact, of all small creatures not absolutely vicious, the common fly is the most vexatious. Mosquitoes bite. They must get their living. Bees sting—to defend themselves. Cockroaches run away when you attack them; they are afraid. But flies nibble upon you in an aggravating manner, never getting enough, and nothing will drive them away. They return with fierce persistence after cruel and constant rebuffs. You commence to read your newspaper in a comfortable arm-chair, or to write, for the sake of friendship, fame, or daily bread, at your desk. In the middle of your first sentence soft footsteps begin to tickle the top of your left ear. You shake your head emphatically, without lifting your pen. The intruder flies off a few inches, and realights on the back of your neck. Another shake, and again he settles on the top of your head, and begins to promenade up and down the parting of your hair. You give your head a vigorous slap, never by any chance hitting the fly. He is equally content to crawl over your forehead; and you meekly brush him away, hoping that gentle measures will prove effectual. He tries your right ear, and with calm resolution you wave him away. The creature sees his advantage, and audaciously lights on your nose. Resolved to keep your temper, you think you will let him take his own time to leave, hoping it will be soon and forever. He pecks with gentle but restless persistence, and you write vigorously, resolved not to be disturbed by trifles. Suddenly down goes your pen, making an ugly blot on the fair sheet, and you employ both hands in giving your nasal organ a good rubbing. Patience, as in a moment, is exhausted. You meditate murder. You plan it deliberately—murder in the first degree. You lean back in your chair and set yourself as a trap. The bait is good; the expected victim approaches: you wait breathlessly; your hand falls with a blow that makes your cheeks tingle; but you look up to see him securely fluttering above your head, ready to try again. You will be more cautious and give your mind to the business. You take your handkerchief, double it judiciously, and hold it ready to descend with swift vengeance. The fellow is on your left hand. Such a little creature to disturb your equanimity! Slowly, slowly, and you will get him. With sudden and tremendous force you pounce upon him—and he sails away unharmed. You feel most uncomfortably irritated—conquered by an insignificant fly. And you reflect (while brushing away the swarm which fly this time, attracted by the confusion you have made, have come to see what is the matter, upon poisons, medicated fly-papers, and all the cunning devices advertised for enticing flies into the house with malicious intent. Shall you provide the neighborhood of flies, with deadly food or submit to be nibbled alive? That is the question. And you fall into a mental discussion concerning the comparative annoyance of dead and living flies, in the midst of which you drop into what would be a comfortable doze, except for the audacious return of the identical fly you have been fighting, which alights on the tip of your nose, and you awake, feeling absolutely cross.—Harper's Bazaar.

The Baptists claim a membership in Rome, and other prominent points in Italy, of 700,000, and a netty—two congregations in Rome itself.

Dr. Schenkel, of Heidelberg, the great luminary of rationalism, has eight students. The daughter of the ecclesiastical pianist, the Abbe Liszt, has just received from Rome turned Protestant and married a German composer.

Since 1841 the children of English Wesleyan churches have raised for Missionary purposes 204,200 pounds—more than 7 million dollars. See what little hands can do with a good organization.

Scientific and Useful.

POLISH FOR FURNITURE.

One third of spirits of wine, one third of vinegar, and one third of sweet oil or rather more of the last. Shake the bottle well daily for three weeks, it is then fit for use, but the longer it is kept the better it is. The furniture must be rubbed till the polish is dry, use every two or three months, and rub the furniture over daily when dusted. For dining-room tables and sideboards use it every week; it makes them beautifully bright.

GENUINE BOSTON BROWN-BREAD.

Four coffee-cups full of sifted Indian meal, two cups coarse flour, either wheat or rye, one teaspoonful salt, one tea-cup molasses, and boiling water enough to make it as thick as griddle-cake batter. When nearly cool, add half a tea-cup yeast, either home-made or disillery. Put the mixture into an iron baking dish, cover tightly, and let it stand in a warm place till it cracks over the top (which should be smoothed over with wet hands before it is placed to rise). Bake it five or six hours in a moderate oven which will not bake the crust to a cinder.

PAPER FOR WARMTH.

A thin shawl may be made warm by folding a newspaper inside of it. The paper is impervious to the cold wind and air from outside, and prevents the rapid escape of the warm air beneath it. If you suffer from cold feet on a journey, fold a piece of newspaper over your stockings; this is better than rubbers. If you are cold in bed, newspapers spread under the upper cover, will serve as an additional blanket.

A STRONG CEMENT FOR GLASS AND PORCELAIN.

Two parts of isinglass are soaked in water until well swollen; the water is then poured off, and the isinglass is dissolved in alcohol, by the aid of heat. One part of mastic is then dissolved in three parts of alcohol and added to the above solution; then one part of gum ammoniacum. The solution is well shaken and evaporated to the consistency of strong glue, when it solidifies on cooling. For use, the cement and the articles must be warmed.—New England Farmer.

CHEAP DISINFECTANTS.

One pound of green copperas, costing seven cents, dissolved in one quart of water, and poured down a water closet, will effectually destroy the foulest smells. On board ships and steamboats, about hotels and other places, there is nothing so nice to purify the air. Simple green copperas dissolved under the bed in anything that will hold water will render a hospital, or other place for the sick, free from unpleasant smells. For butchers' stalls, fish markets, slaughter-houses, sinks, and wherever there are offensive putrid gases, dissolve copperas and sprinkle it about, and in a few days the smell will pass away. If a cat, rat, or mouse dies about the house and sends forth an offensive gas, place some dissolved copperas in an open vessel near the place where the nuisance is, and it will soon purify the atmosphere.—Herald of Health.

HOW LONG SHALL WE SLEEP?

The fact is, that as life becomes a necessity, and its pursuits more eager, short sleep and early rising becomes impossible. We take more sleep than our ancestors, and we take more because we want more. Six hours' sleep will do very well for a ploughman or bricklayer, or any other man who has no exhaustion but that produced by manual labor, and the sooner he takes it after his labor is over the better. But for a man whose labor is mental, the stress of work is on his brain and nervous system, and for him who is tired in the evening with a day of mental application, neither early to bed nor early to rise is wholesome. He needs letting down to the level of repose. The longer the interval between the active use of the brain and his retirement to bed, the better his chance of sleep and refreshment. To him an hour after midnight is probably as good as two hours before it, and even then his sleep will not so completely and quickly restore him as it will his neighbor who is physically tired. He must not only go to bed later, but he must sleep longer. His best sleep probably lies in the early morning hours, when all the nervous excitement has passed away, and he is in absolute rest.

THE ORIGIN OF METEORS AND COMETS.

Proctor has recently advanced an idea as to the origin of comets and meteors that may seem to be but the revival of an old opinion, and one supposed to have been exploded. The researches of Schiaparelli and Newton and others, in that they showed the meteors to be regular members of the solar system seem to have temporarily satisfied the inquiry as to the remote origin of these bodies. The former astronomer assumes them to exist generally throughout the interstellar spaces, and to be successively drawn to one and then to another sun, while Proctor reasons that these bodies are now found to travel in groups or streams, that it is difficult to see how our sun could draw a concentrated stream of meteors to itself at any given epoch, and that if these were ejected from the sun luminous stars, they may with equal plausibility suppose similar bodies to have been ejected from the planets of our own system when they were in a similar condition. He accordingly shows the very moderate degree of force required to eject a meteor from the surface of outer planets, and examines the orbits of such periodical comets and meteors as are at present known. In accordance with the suggestion of A. S. Herschel, he indicates the interesting conclusion that the comets expelled from Jupiter would mostly have a direct motion, or one in the same direction as his own, while those ejected from Neptune would be as likely to have a retrograde as a direct motion. Proctor includes that many comets have sprung from Jupiter and Neptune, and at least one from Uranus, the latter being the well-known November meteor stream, or the Leonides, which Lind has shown to be connected with Tempel's comet.—Harper's Magazine for August.

Official Announcements.

MEETINGS OF PRESBYTERIES.
MANITOWA: The next meeting of this Presbytery will be held at Winnipeg...
TORONTO: Next meeting of this Presbytery to be held in Brock Street Church, Kingston, on the first Tuesday of October...

New Advertisements.

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CANADA PRESBYTERIAN CHURCH.
The regular half yearly meeting of the Home Mission Committee will be held within Knox College, on Monday evening, September 29th at half past 7 p.m.

Harper's Weekly.
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Choice Humorous Works of Theodore Hook. \$2.25.
Selling and Scribbling, by Archibald Forbes. \$2.00.

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The Forms of Water, by Prof. Tyndall. \$1.50.
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